



The world of Galicia

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Geographically, Galicia is a European nation. This was the context in which 80 years ago the Congress of European Nationalities (1933) recognised us as one nation among many in the continent of the time. However, if the emphasis is on our language or our role as an emigrant nation, we can also say that our geopolitical reality goes beyond that initial framework and provides evidence for potentials exceeding the limited context of a territorial space, besides its undeniable attachment to the Atlantic.

These vectors make up a rich and undeniable empirical reality, not enough in itself to be optimised in a global context which can effectively facilitate the expression of presences and strategies of dialogue and projection which foster internationality and the articulation of the most diverse alliances.

Universalism (pacifism, anti-imperialism and international federalism), a legacy long claimed by Republican *galleguismo* between the wars, is a powerful mark of identity which is present both in itineraries, such as St. James' Way, and in a diaspora which today takes the form of relational capital to optimise the economic, social, political and cultural capacities themselves, in a global society which moves through networks. However, this is a significantly latent universalism, lacking a participatory strategy to affirm us as a country with its own vocation, even when this does not necessarily imply the expression of an unrestricted desire for independence. To begin with, we may consider that being in the world with an identity of one's own is a minimum requirement for driving development in line with global trends and not a declaration challenging anybody.

In claiming and defending progress with identity we find the core of our possibilities for affirming ourselves as a differentiated entity, in a world which both assimilates and separates depending on its internal capacities, to achieve a global position based on what one is. Society itself decides the sense of its action and the transgressive or conciliatory intensity of its praxis.

We are the last finisterre of Europe and the first shore of the America which is in dialogue with it. We are this in a problematic peninsular context which impedes the expression of shared transterritorial agendas, even when we refer to our neighbour northern Portugal, with whom we share an apparently exemplary Euroregion. The inability to transform diversity into a potential of loyalties oriented to mutual enrichment is a drag on the possibility of arbitrating reciprocal

support based on not negating, on respect for the respective authorities and the invigoration of the comparative advantages.

Making explicit that desire to be ourselves in the world is mostly based on a culture and a language which are projected over the Portuguese-speaking world, and to make the situation more difficult, the lack of self-esteem, both official and social. We are not limited by economic capacity but by the lack of the minimum means to recognise ourselves in our obligation to preserve an identity which is the legacy not just of the Galicians, but belongs to the universal community.

Being ourselves in the world, having a brand and an identity which sets us apart, today meets with undoubted external challenges, but also with possibilities for self-affirmation never before seen. Difference makes us visible. Turning away, the will not to be, dilutes us. For this reason, the key to our future is rooted in the construction and affirmation of our own internal dialogue. There may be interests who bet on uniformity, but there are also other which see difference as valuable in order to prosper. It is from the defence of prosperity that the strength of our universalist discourse must come.

An external drive which establishes us as a country in the world requires a collective effort to build bridges to the outside. This pertains not only to the authorities, whether they approve or not, but to society itself. In its diverse segments it must commit itself to an action which attends to both the internal and the international dimension. We are us, and we are globality. There is no contradiction, only complementarity and continuity. This axiom demands commitments by all.

Globalisation, while having negative impacts on so many levels, still opens new possibilities for intervention which must be identified, used, and not feared. Internal and external alliances offer a guarantee of success as long as we are able to complement them with appropriate models which generate forms of international existence which are necessarily brand new, exceeding the limits placed on us by those who, paradoxically, were the avatars of modernity in other times, and who now resist change, unable to admit the expiry of a world order based on paradigms which are clearly out of date. Whether we want it or not, we are internationalised. Whether we take advantage of that is up to us.

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